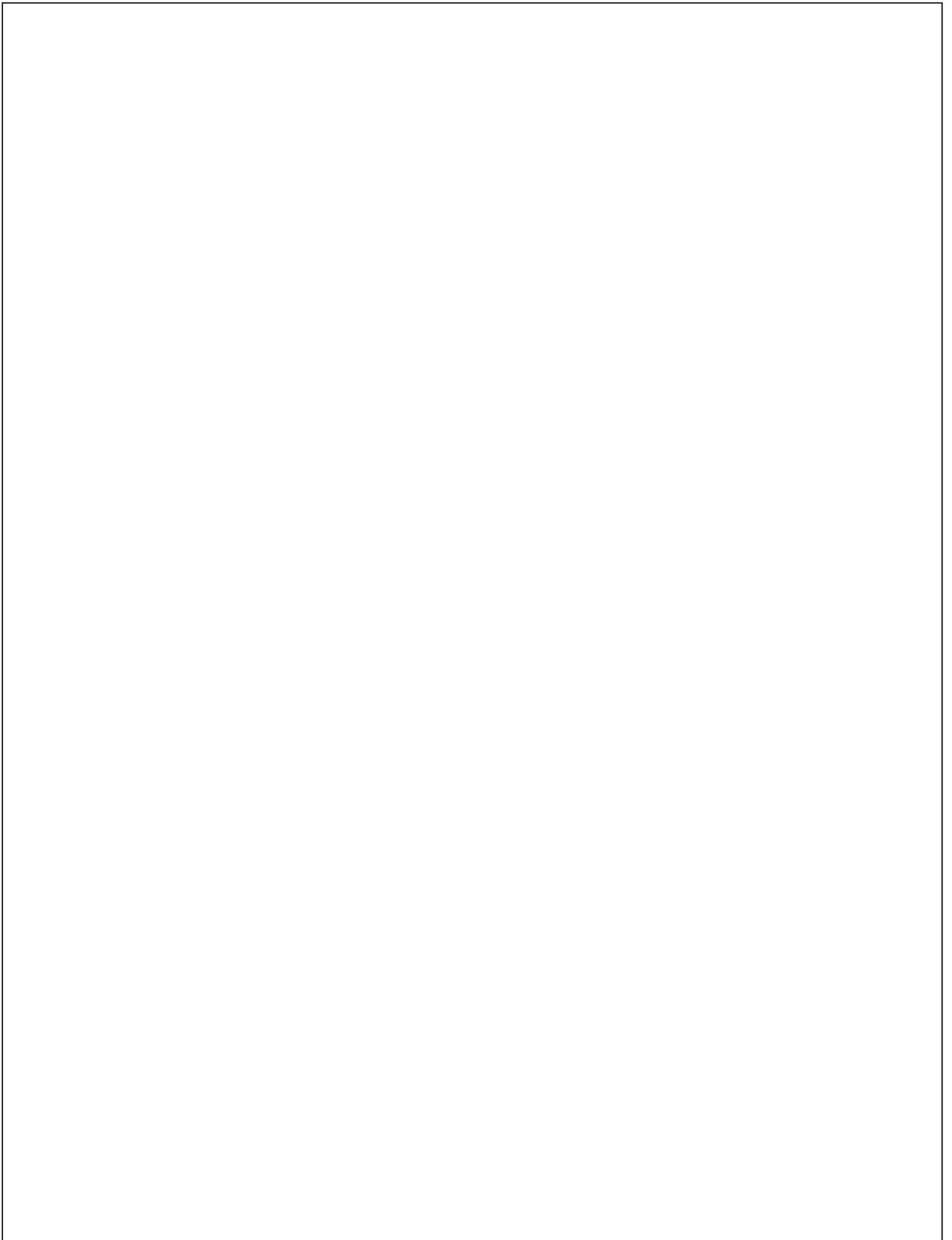


2022/5782

The 7th Annual Martin Luther King, Jr.
Church-Synagogue Sabbath Exchange



Antioch Missionary Baptist Church ✪ Temple Beth-El
January 14, 2022 ✪ 12 Sh'vat 5782



Welcome

Welcome to Temple Beth-El! We are delighted that you have come to worship with us this evening to join in our Shabbat Exchange. Temple Beth-El, established in 1874, is the oldest Jewish congregation in San Antonio. Since its inception, it has been a Reform congregation and a founding member of the Union for Reform Judaism. The present Temple building was dedicated in 1927 and most recently renovated, 2001-2003.

The Meaning of Shabbat

When most people think of holidays, they think of annual celebrations, but in Judaism there is one holiday that occurs every week - the Sabbath. Known in Hebrew as *Shabbat* and in Yiddish as *Shabbos*, this holiday is central to Jewish Life.

Shabbat is a day of rest. However, it is not just a day to sleep late. The model of Sabbath rest can be found in Genesis 2:1-3: "The heaven and earth were finished, and all their array. On the seventh day God finished the work which God had been doing, and God ceased [rested] on the seventh day from all the work which God had done. And God blessed the seventh day and declared it holy, because on it God ceased [rested] from all the work of creation which God had done." Thus, the pattern of work and rest is woven into the very fabric of the universe. Rest means more than physical cessation of work. It implies taking oneself out of the ordinary, out of the routine, out of the rat race. This kind of rest gives us the opportunity to re-create our spirit and restore our soul. *Shabbat* is a time that is set aside to take notice of the wonders around us. (ReformJudaism.org)

A Description of the Shabbat Evening Service

The service opens with a song and an opening prayer and the kindling of the Sabbath lights. We continue with musical selections from the Psalms known as *Kabbalat Shabbat* concluding this section with the singing of *L'cha Dodi*, a 16th century acrostic poem that welcomes the 'Sabbath Bride' to dwell among the community. This serves as a metaphor for inviting in the peace and joy of the holiday and reaching out to the community around us as well. We continue with the two main sections of the worship service, beginning with the *Bar'chu*, the formal "Call to Worship," followed by two prayers. One praises God for creating and sustaining the world of nature, and the other extols God for giving the Torah to the Jewish people in love. The congregation then lovingly pronounces the *Sh'ma*, the Jewish watchword of faith in one God and continues with praise to God for delivering oppressed people from their captivity.

The congregation then rises for the *Amidah*, the second main section of Jewish worship. On the Sabbath, it contains seven basic themes: 1) Heritage, 2) God's Powers, 3) God's Holiness, 4) Holiness of the Sabbath Day, 5) Acceptance of Worship, 6) Thanksgiving, and 7) Peace.

Before the Silent Meditation, the Rabbi offers a Prayer for Healing. We conclude this section by offering a communal prayer for peace.

At this point in the service a special presentation or sermon is delivered connected to the message of the weekly reading of Torah (Hebrew Bible) or a special theme to mark an occasion.

One of the Rabbis leads us through the concluding sections of our service beginning with the *Aleinu*-Adoration. In this prayer, we pray for the speedy arrival of the Messianic Age, when war, bloodshed, and cruelty will be overcome, and peace and love will prevail. After the *Aleinu*-Adoration, the Rabbi offers a memorial meditation. Then names of the deceased Temple members and relatives of members who were laid to rest this week are read. The congregation then rises for the *Kaddish* prayer, which relates to mourning. However, it contains no reference to death, but speaks instead of faith in God's sovereignty and sanctity. The president or another leader of the congregation shares words of welcome and thanks to those who have participated in our worship service.

The service concludes with a closing song and the Rabbi's benediction.



SHABBAT B'SHALACH

EXODUS 13:17-17:16

Shabbat Worship Service

6:30 p.m. Rabbis Mara Nathan and Marina Yergin and Cantor Julie Berlin

Service Participants:

Pastor Dr. Kenneth R. Kemp

Reverend Jessica Kemp

Candles: Judy Lackritz

Temple Beth-El Band:

Rabbi Alan Berlin (guitar), Rami El-Farrah (saxophone),

Sarek Gutierrez (percussion), Brandon Henson (bass),

Dan Klein (trombone), Erin McAdams (piano)

Shabbat Morning Worship

10:30 a.m. Rabbis Mara Nathan and Marina Yergin and Cantor Julie Berlin

B'shalach means “when he sent forth” and refers to Pharaoh’s decision to free the Israelites. Led by Moses, they depart from Egypt, but Pharaoh changes his mind and decides to pursue them. When the Israelites see Pharaoh and his army approaching, they complain to Moses that he has brought them into the wilderness to die. He assures them that God will save them and leads them through the Sea of Reeds. From the other side they watch as the pursuing Egyptians are drowned. In celebration, Moses and the Israelites sing a song of praise to God. Afterwards they begin their journey through the Sinai desert. Despite their victory over the Egyptians and their liberation, however, the Israelites continue to complain to Moses. They cry out that they have no water to drink, no bread to eat. God grants them water and provides them with “manna,” a food substance resembling flour. While the Israelites are camped at Rephidim, they are attacked by the Amalekites. Joshua, who has been appointed by Moses, successfully destroys the Amalekite forces.

HAPPENING AT TEMPLE BETH-EL

Martin Luther King, Jr. Interfaith Observances

- **Martin Luther King, Jr. Interfaith Worship Service at Antioch Baptist Church**
Sunday, January 16 | 9:45 am – 1001 N. Walters
Rabbi Mara Nathan will speak
- **City-wide Interfaith Service at Temple Beth-El**
Sunday, January 16 | 4:30 pm – Live Stream Only
- **City-wide MLK CommUnity March - CANCELLED**

Courageous Conversations

Caste: The Origins of Our Discontents

with Rabbi Nathan and Pastor Kemp from Antioch Missionary Baptist Church

Part 6: Backlash- Chapter 25-29

February 17 | 7:00 p.m.

Antioch Missionary Baptist Church and Temple Beth-El have been engaged in dialogue and fellowship since 2016 with our annual Martin Luther King Jr. Sabbath Exchange. This year we invite you to deepen the dialogue with a monthly book discussion of Isabel Wilkerson's Pulitzer Prize winning book, *Caste: The Origins of our Discontents*. From October through April, Rabbi Mara Nathan and Pastor Kenneth Kemp will lead us through a discussion of Wilkerson's powerful and thought-provoking work. Our book discussion will culminate with a city-wide event featuring a presentation by Wilkerson.

Keep Temple Informed

We rely on our Temple members, their friends and family to let us know when someone is hospitalized or suffering any illness or bereavement. Please share this information by calling Michele Bondy at 210-733-9135, ext. 106.

**We gratefully acknowledge the Ida and Max Rosenman
Memorial Altar Flower Fund for this week's Shabbat flowers.**

KABBALAT SHABBAT

Hineih Mah Tov

Hineih mah tov u'mah na-im
shevet achim gam yachad

How good it is, how sweet it is
To be together on this day.

All are welcome in peace. Shalom Aleichem, salaam aleykum

הנה מה טוב

הנה מה טוב ומה נעים
שבת אחים גם יחד

Lighting the Shabbat Candles- *Hadlakat Neiroi*

As these Shabbat candles give light
to all who behold them,
so may we, by our lives, give light to all who behold us.

As their brightness reminds us
of the generations of Israel who have kindled light,
so may we, in our own day, be among those who kindle light.

Baruch ata,
Adonai Eloheinu, Melech
haolam, asher kid'shanu
b'mitzvotav, v'tzivanu l'hadlik ner
shel Shabbat.

ברוך אתה יי אלהינו מלך העולם,
אשר קדשנו במצותיו,
וצונו להדליק נר של שבת.

Praised be our Eternal God, Ruler of the universe: You hallow us with Mitzvot, and command us to kindle the lights of Shabbat.

Kiddush

Baruch atah, Adonai Eloheinu, Melech haolam, borei p'ri hagafen. Amen.

Baruch atah, Adonai Eloheinu, Melech haolam, asher kid'shanu b'mitzvotav v'ratzah vanu, v'Shabbat kodsho b'ahavah uv'ratzon hinchilanu, zikaron l'maaseih v'reishit. Ki hu yom t'chilah l'mikra-ei kodesh, zecher l'tziat Mitzrayim. Ki vanu vacharta, v'otanu kidashta, mikol haamim. V'Shabbat kodsh'cha B'ahavah uv'ratzon hinchaltanu. Baruch atah, Adonai, m'kadeish HaShabbat.

Praised be our Eternal God, Ruler of the universe, who creates the fruit of the vine. We praise You Adonai our God, Ruler of the Universe, who hallows us with mitzvot and favors us with the holy Shabbat, lovingly and graciously bestowed upon us, a memorial of the act of creation, first of the holy assemblies, a remembrance of the going forth from Egypt. You have chosen us and hallowed us from among all peoples, by lovingly and graciously bestowing upon us Your holy Sabbath. We praise You, O God, who sanctifies Shabbat.

Hal'lu

Chorus:

Hal'lu, hal'lu, hal'lu,
Hal'lu, hal'lu hal'lu

Kol hanשמח t'haleil Yah Hal'luyah

Hallelujah! Let all that breathes praise God. Hallelujah.

קדוש

ברוך אתה יי, אלהינו מלך העולם,
בורא פרי הגפן: אמן.

ברוך אתה, יי אלהינו מלך העולם,
אשר קדשנו במצותיו ורצה בנו, ושבבת
קדשו באהבה ובכבוד הנחילנו זכרון
למעשה בראשית כי הוא יום תחילתה
למקראי קדש, זכר ליציאת מצרים.
כיבנו בחרת, ואותנו קדשת
מכל העמים ושבבת קדשך
באהבה ובכבוד הנחלתנו:
ברוך אתה, יי, מקדש השבת.

הללו

הללו

כל הנשמח תהלל יה הללויה:

L'chah Dodi

L'chah dodi likrat kalah, p'nei
Shabbat n'kab'lah. (2x)

Shamor v'zachor b'dibur echad,
hishmianu El ham'yuchad,
Adonai echad ush'mo echad,
l'shem ul'tiferet v'lit'hilah.

Likrat Shabbat l'chu v'neilcha,
ki hi m'kor hab'rachah,
meirosh mikedem n'suchah,
sof maaseh b'machashava t'chilah.

Hitor'ri, hitor'ri,
ki va oreich, kumi ori,
uri uri shir dabeiri,
k'vod Adonai alayich niglah.

Bo-i v'shalom ateret ba'lah,
gam b'simcha uv'tzoholah,
Toch emunei am s'gulah,
Bo-i chalah bo-i chalah.

Beloved, come to meet the bride; beloved, come to greet Shabbat. Keep and remember: a single command the Only God caused us to hear; the Eternal is One, God's name is One, for honor and glory and praise. Come with me to meet Shabbat, forever a fountain of blessing. Still, it flows, as from the start: the last of days, for which the first was made. Awake, awake, your light has come! Arise, shine, awake and sing: the Eternal's glory dawns upon you. Enter in peace, O crown of your husband; enter in gladness, enter in joy. Come to the people that keeps its faith. Enter o bride! Enter, o bride!

לכה דודי

לְכֵה דוּדֵי לְקִרְאֵת כַּלָּה.
פְּנֵי שַׁבַּת נִקְבְּלָה:

לְכֵה דוּדֵי לְקִרְאֵת כַּלָּה.
פְּנֵי שַׁבַּת נִקְבְּלָה:

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,
הַשְּׁמִיעֵנוּ אֵל הַמְיֻחָד,
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד,

לְשֵׁם וּלְתִפְרֵת וּלְתִהֵלָה:
לְקִרְאֵת שַׁבַּת לְכוּ וְנִלְכָה,

כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה,

סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַחֲלָה:

הַתְּעוֹרְרִי הַתְּעוֹרְרִי,

כִּי בָּא אֹרֶךְ קוֹמֵי אֲזוּרִי,
עוֹרֵי עוֹרֵי שִׁיר דְּבַרִּי,

כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:

בּוֹאֵי בְּשָׁלוֹם עֲטֹרֵת בַּעֲלָה,
גַּם בְּשִׂמְחָה וּבְצִהֲלָה,

תּוֹךְ אַמּוּנֵי עַם סִגְלָה,
בּוֹאֵי כַלָּה, בּוֹאֵי כַלָּה:

SH'MA AND HER BLESSINGS

Sh'ma Uvirchoteha

שמע וברכותיה

Bar'chu et Adonai ham'vorach.

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:

Praise Adonai to whom our praise is due forever!

Baruch Adonai ham'vorach l'olam va-ed!

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Praised be the One to whom our praise is due, now and forever!

Creation - *Maariv Aravim*

מעריב ערבים

Baruch atah, Adonai Eloheinu,
Melech haolam, asher bidvaro
maariv aravim, b'chochmah potei-
ach sh'arim, uvit'vunah m'shaneh
itim umachalif et haz'manim,
um'sadeir et hakochavim
b'mishm'roteihem barakia kirtzono.
Borei yom valailah, goleil or mipnei
choshech, v'choshech mipnei or.
Umaavir yom umeivi lailah, umavdil
bein yom uvein lailah, Adonai
Tz'vaot sh'mo. El chai v'kayam,
tamid yimloch aleinu l'olam va-ed.
Baruch atah, Adonai, hamaariv
aravim.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֶרְבִים, בְּחָכְמָה
פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת הַיָּמִים וּמְסַדֵּר אֶת
הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,
וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמְבִיא
לַיְלָה, וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם,
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֶרְבִים:

Praise to You, Eternal our God, Sovereign of the universe! By Your word, do You the evening bring. With wisdom, opening the gates, with understanding, shifting time and season and designing the stars in their heavenly pattern all according to Your will. Creating day and night, rolling light into darkness and darkness into light, day passing and night entering, distinguishing day from night. Eternal One of hosts, living and ever-present God, reign over us forever. Praise to You, Eternal One, who makes the evening come to pass.

We are loved, loved, loved by an unending love, an unending love. (2x)

We are embraced by arms that find us even when we are hidden from ourselves.
We are touched by fingers that soothe us even when we are too proud for soothing
We are counseled by voices that guide us even when we are too embittered to hear.

We are loved, loved, loved by an unending love, an unending love. (2x)

We are supported by hands that uplift us even in the midst of a fall.
We are urged on by eyes that meet us even when we are too weak for meeting

We are loved, loved, loved by an unending love, an unending love. (2x)

Embraced, touched, soothed, and counseled ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles; We are loved by an unending love.

Rabbi Rami Shapiro

Baruch atah, Adonai, ohev amo Yisrael.

בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Praise to You, Eternal One, who loves Your people Israel.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

Hear, O Israel, Adonai is our God, Adonai is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever!

Please be seated

V'ahavta et Adonai Elohecha, b'chol
 l'avcha, uv'chol nafsh'cha u'vhol
 m'odecha.
 V'hayu had'varim ha-eileh asher anochi
 m'tzav'cha hayom al l'avvecha.
 V'shinantam l'vanecha, v'dibarta bam
 b'shivt'cha b'veitecha uv'lecht'cha
 vaderech uv'shochb'cha uv'kumecha.
 Uk'shartam l'ot al yadecha
 v'hayu l'totafot bein einecha.
 Uch'tavtam al m'zuzot beitecha
 uvish'arecha. L'maan tizk'ru, vaasitem
 et kol mitzvotai, vih'yitem k'doshim
 l'Eloheichem.
 Ani Adonai Eloheichem, asher hotzeiti
 et-chem mei-eretz Mitzrayim
 lih'yot lachem l'Elohim,
 ani Adonai Eloheichem.

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לְבָבְךָ,
 וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי
 מְצַוְךָ הַיּוֹם, עַל-לְבָבְךָ; וְשָׁנַנְתָּם לְבְנֶיךָ,
 וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
 וּבְלִכְתְּךָ בַדֶּרֶךְ; וּבְשֹׁכְבְךָ, וּבְקוּמְךָ.
 וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטוֹטְפוֹת
 בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מְזוֹזֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ; לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
 אֶת-כָּל-מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם, לִהְיוֹת לְכֶם לֵאלֹהִים,
 אֲנִי יְיָ אֱלֹהֵיכֶם:

You shall love Adonai your God with all your heart, with all your soul, and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of your house and on your gates.

Thus, you shall remember to observe all My commandments and to be holy to your God. I am Adonai, your God, who brought you out of the land of Egypt to be your God: I am Adonai your God.

Redemption - *G'ulah*

גאולה

We cannot merely pray to God to end war;
 For the world was made in such a way
 That we must find our own path of peace
 Within ourselves and with our neighbor.

*We cannot merely pray to God to root out prejudice;
 For we already have eyes
 With which to see the good in all people
 If we would only use them rightly.*

We cannot merely pray to God to end starvation;
For we already have the resources
With which to feed the entire world
If we would only use them wisely.

*We cannot merely pray to God to end despair;
For we already have the power
To clear away slums and give hope
If we would only use our power justly.*

We cannot merely pray to God to end disease;
For we already have great minds
With which to search out cures and healings
If we would only use them constructively.

*Therefore, we pray instead
For strength, determination, and will power.
To do instead of merely pray
To become instead of merely to wish;
That our world may be safe,
And that our lives may be blessed.*

Jack Riemer (Adapted)

Mi Chamochah

מי כמכה

Ya, bai, bai, bim, bididi, bam, ya, ba, bai, bai, bim, bam
Ay, yai, yai, yai, yai, yai, ya, ba, bai, bai, bim, bam

Mi Chamochah ba-eilim, Adonai!
Mi kamochoh nedar bakodesh,
Nora t'hilot, oseih fele!

מִי כַמְכָה בְּאֵלִים יְיָ, מִי כַמְכָה נֶאֱדָר
בְּקֹדֶשׁ, נוֹרָא תְהִילַת עֲשֵׂה פֶלֶא:

Malchut'cha ra-u vanecha
Bokei-a yam lifnei Moshe
Zeh Eli, zeh, Eili, anu v'amru,
Adonai yimloch l'olam va-ed!

מַלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי
מֹשֶׁה זֶה אֵלֵי עָנּוּ וְאָמְרוּ: יְיָ יִמְלֹךְ
לְעוֹלָם וָעֶד.

V'ne-emar: ki fada Adonai et Yaakov,
ug'alo miyad chazak mimenu.
Baruch ata, Adonai, gaal Yisrael.

וְנֵאמַר: כִּי פָדָה יְיָ
אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? In their escape from the sea, Your children saw Your sovereign might displayed. This is my God! they cried. The Eternal One will reign for ever and ever. And it has been said: The Eternal One delivered Jacob and redeemed us from the hand of one stronger than ourselves. We praise You Eternal One, Redeemer of Israel.

Let There Be Love - *Hashkiveinu*

השכיבנו

Let there be love and understanding among us
Let peace and friendship be our shelter from life's storms.

Hashkiveinu Adonai Eloheinu,
hashkiveinu l'shalom.
V'haamideinu shomreinu l'chayim,
Ufros Aleinu sukat sh'lomecha.

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ

To Keep Shabbat - *V'shamru*

ושמרו

V'shamru v'nei Yisrael, et
HaShabbat, laasot et haShabbat
l'dorotam b'rit olam. Beini u'vein
b'nei Yisrael ot hi l'olam, ki
sheishet yamim asah Adonai et
hashamayim v'et haaretz, u'vayom
hashvi-i shavat vayinafash.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

The People of Israel shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time. It is a sign for all time between Me and the people of Israel. For in six days Adonai made heaven and earth, and on the seventh day God ceased from work and was refreshed.

Please Rise

T'Filah

תפילה

Adonai s'fatai tiftach ufi yagid t'hilatecha. אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ;
Adonai, open my lips, that my mouth may declare Your praise.

God of All Generations - Avot v'Ima-hot

אבות ואמהות

Our Fathers and Mothers prayed,
Each through their own experience of God,
Each through their own visions which we have come to share.

*Abraham with the fervor of justice, pleaded the cause of cities.
Sarah, in the pain of waiting, dared to hope for new life.*

Isaac meditated alone in the field, lifted his eyes to find love.
Rebecca asked for the ability to discern God's call.

*Jacob climbed the rungs of his night into heaven, seeking destiny.
Leah dreamed of love; and Rachel sought harmony.*

We, as they, seek God's Presence.

Baruch atah, Adonai, magein Avraham וְעֵזְרַת שָׂרָה; בְּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה;
v'ezrat Sarah.

Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

God's Power - G'vurot

גבורות

All life is interrelated... We are caught in an inescapable network of mutuality;
tied in a single garment of destiny.

Whatever affects one directly, affects all indirectly.

As long as there is poverty in this world, no man can be totally rich...As long as
diseases are rampant ...no man or woman can be totally healthy...

*Strangely enough, I can never be what I ought to be until you are what you ought to be. You
can never be what you ought to be until I am what I ought to be.*

This is the way the world is made... this is the interrelated structure of reality...

Rev. Dr. Martin Luther King Jr., 1967 Christmas Sermon on Peace

Baruch atah, Adonai, Ha-El hakadosh.

בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

Blessed is the Eternal One, the Holy God!

Please be seated

Peace - *Shalom*

שלום

In the Jewish tradition, the separation between prayer and action is slight. We're mindful of the admonition in Isaiah where God says, "I don't want your fast and your sacrifice. I want you to deal your bread to the hungry, tear apart the chains of the oppressed." And Leviticus 19 tells us that to be holy in the way God is holy means to set aside a corner of our fields for the poor and homeless, to pay the laborer a timely and fair wage, and to remove stumbling blocks. These are religious activities just as much as prayer is. They are all woven together. After participating in the civil rights march in Selma, Alabama, Rabbi Abraham Joshua Heschel, one of this century's great religious figures and a close colleague of Martin Luther King, said, "It felt like my feet were praying." Prayer is not just the communication we have with God; it is also the work we do to make God's values real to the world. I think God listens to both kinds of prayer with equal joy.

Rabbi David Saperstein

Prayer for Healing

El na r'fana lah, r'fa na lanu (2x)

God, I pray, heal her. God, I pray, heal us.

אֱלֹהִים רַפֵּא לָהּ. אֱלֹהִים רַפֵּא לָנוּ.

Dear God of our ancestors, help us renew our faith,
grant us a perfect healing, bring peace to all our days.

Restore our strength of body, help clarify our minds,
refresh our tired spirits, rejuvenate our light.

SILENT MEDITATION

To be human is to share a common origin. And if we share a common origin, our destinies are entwined. What happens to me will eventually happen to you...The most important biblical commandment is *Lo ta'amod al dam re'echa* - you are not to stand by the blood of your neighbor. The word "*re'echa*" [means] 'a fellow human being'....it is universal. Anyone who is suffering, anyone who is threatened becomes your responsibility.'

Elie Wiesel

Hate is too great a burden to bear. It injures the hater more than it injures the hated.

Coretta Scott King

To truly understand America, we must open our eyes to the hidden work of a caste system that has gone unnamed but prevails among us to our collective detriment, to see that we have more in common with each other and with cultures that we might otherwise dismiss, and to summon the courage to consider that therein may lie the answers.

Isabelle Wilkerson

Every person has been given free will. If I wish to turn to the good way and be righteous, I have the power to do so; and if I wish to turn to the evil way and be wicked, I am free to do that. Every person is capable of being righteous like Moses or wicked like Jeroboam, learned or ignorant, merciful or cruel, mean or generous. Nobody forces me, or decides for me, or pulls me in one direction or the other; but I myself, by my own volition, choose the path I wish.

Based on Maimonides, Mishneh Torah: Hilchot Teshuvah 5:1

Now, what does this mean in the great period of history? It means that we've got to stay together and maintain unity. You know, whenever Pharaoh wanted to prolong the period of slavery in Egypt he had a favorite, favorite formula for doing it. What was that? He kept the slaves fighting among themselves. But whenever the slaves get together something happens in Pharaoh's court, and he cannot hold the slaves in slavery. When the slaves get together that's the beginning of getting out of slavery.

Dr. Martin Luther King, Jr.

Yih'yu l'ratzon imrei fi v'hegyon libi
l'fanecha, Adonai tzuri v'go-ali.

✪✪✪

יְהִי לְרָצוֹן אֱמֶרֶי-פִי וְהִגְיוֹן לִבִּי
לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי.

SERMON

Dr. Kenneth Kemp, Pastor Antioch Missionary Baptist Church

I Have a Voice

Chorus:

I have a voice
My voice is powerful
My voice can change the world
Change the world!

I will open my eyes
I will not look away
I will use this gift I've been given everyday

Chorus

I will give of myself
I will reach out my hand
I will use this heart I've been given to take a stand

Chorus

Baruch atah, Adonai Eloheinu, Melech haolam, sheasanu sheasanu b'tzelem Elohim (2x)
(Blessed are You, Adonai our God, Ruler of the Universe, who has created us in the image of God)

Chorus

I will fight for the truth
I'll stand up for what's right
I will use this strength I've been given to be a light

Chorus

Aleinu

Aleinu l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu sam chelkeinu
l'yacheid et sh'mo
v'goraleinu l'hamlich malchuto
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei ham'lachim
haKadosh Baruch Hu.

עלינו

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא שָׁם חֶלְקֵינוּ
לְיַחַד אֶת שְׁמוֹ,
וְגָרְלָנוּ לְהַמְלִיךְ מַלְכוּתוֹ.
וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים מוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator whose unity we are charged to declare; whose realm it is our purpose to uphold. Therefore, we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

A PRAYER OF COURAGE AND CONSOLATION

Holy One of Blessing,
grant us the will to stand firm in the face of evil and hostility,
not to be silent or afraid.
To work diligently and faithfully to banish wickedness from the earth.

*Holy One of Blessing,
grant us the courage and resolve to speak when there is hatred,
to act when there is confusion, to join with others in building a world of safety,
understanding, and acceptance.*

Because there is hate, dear God,
help us heal our fractured and broken world.

*Because there is fear, dear God,
grant courage and faith to those in need.*

Because there is pain, dear God,
bring healing to the shattered and wounded.

*Because there is hope, dear God,
teach us to be a force for justice and kindness.*

Because there is love, dear God,
help us to be a beacon of light and compassion.
As it is written: Be strong and let your heart have courage. (Joshua 1:6)
Depart from evil, do good, seek peace and pursue it. (Psalm 34:15)

Rabbi Karen Kedar

V'ne-emar, v'hayah Adonai l'Melech
al kol haaretz. Bayom hahu yih'yeh
Adonai echad ush'mo echad.

וְנֵאמָר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

Thus, it has been said, Adonai will be Sovereign over all the earth. On that day, Adonai will be one, and God's Name will be one.

Mourner's Kaddish

קדיש יתום

If any of you are around when I have to meet my day, I don't want a long funeral. Tell them not to talk too long...Tell them not to mention I have a Nobel Peace prize, that isn't important....I'd like someone to mention that day, that Martin Luther King, Jr., tried to live his life serving others...I'd like somebody to mention that day that Martin tried to love somebody...I want you to be able to say that day that I did try to feed the hungry...and to clothe those who were naked....I won't have any money to leave behind. I won't have the fine and luxurious things of life to leave behind. I just want to leave a committed life behind.

[From "The Drum Major Instinct," Ebenezer Baptist Church, Feb 1968]



We think of our loved ones who death has recently taken from us,
Those who died at this season in years past,
and those whom we have drawn into our hearts with our own...

Yitgadal v'yitkadash sh'mei raba
 b'alma div'ra chirutei v'yamlich
 malchutei b'chayeichon
 uv'yomeichon uv'chayei d'chol beit
 Yisraeil, baagala uvizman kariv.
 V'imr'u: Amen. Y'hei sh'mei raba
 m'varach l'alam ul'almei almaya.
 Yitbarach v'yishtabach v'yitpaar,
 v'yitromam, v'yitnasei, v'yithadar,
 v'yitaleh, v'yithalal sh'mei d'kudsha,
 b'rich hu. L'eila min kol birchata
 v'shirata tushb'chata v'nechemata
 daamiran b'alma. V'imru: Amen.
 Y'hei sh'lama raba min sh'maya
 v'chayim aleinu v'al kol Yisrael,
 v'imru: Amen. Oseh shalom
 bimromav, hu yaaseh shalom aleinu
 v'al kol Yisrael. V'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא
 דִּי בְרָא כְרְעוּתֵהּ, וְיִמְלִיךְ מַלְכוּתֵהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
 וְלְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ וְיִשְׁתַּבַּח,
 וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
 בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,
 תְּשַׁבְּחָתָא וְנִחַמְתָּא, דְאָמִירוֹן בְּעֵלְמָא,
 וְאָמְרוּ: אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן
 שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ: אָמֵן. עֹשֶׂה שְׁלוֹם בְּמִרְוֵמֵי
 הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן:

Exalted and hallowed be God's great name
 in the world which God created, according to plan.
 May God's majesty be revealed in the days of our lifetime
 and the life of all Israel — speedily, imminently, to which we say Amen.
 Blessed be God's great name to all eternity.
 Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded
 be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,
 praise, and comfort. To which we say Amen.
 May there be abundant peace from heaven, and life, for us and all Israel.
 to which we say Amen.
 May the One who creates harmony on high, bring peace to us and to all Israel.
 To which we say Amen.



May the Source of peace send peace to all who mourn, and comfort to all who are
 bereaved. Amen.

Greetings: Dr. Amy C. Benedikt, President, Trustee of Temple Beth-El

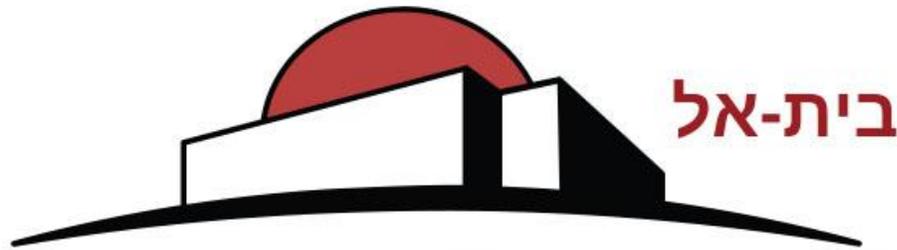
Closing Song – We Shall Overcome

1. We shall overcome
We shall overcome
We shall overcome some day

Chorus:

Oh, Deep in my heart
I do believe
We shall overcome someday

2. We'll walk hand in hand...today
3. God is on our side...today
4. We are not afraid...today
5. We shall live in peace...someday



Temple Beth-El

San Antonio, Texas